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Essays, Expositions, &c.

DEAD AND ALIVE.

BY MRS. L. S. GOODWIN.

The Rev. Asa Ashmund was duly installed, and the church at Coldtown had at length a pastor. His predecessor had resigned and gone south for the benefit of his health; and the period was very brief indeed, till the present incumbent began to feel a spiritual shiver, and to yearn for a warmer climate.

He had expected his labour would be sowing and reaping; he found himself engaged in an ice-house. The crystal blocks were fair to look upon, and when a little sunshine fell upon them through a crevice, shone with prismatic hues; but they were frozen things, freezing each other and all who unfortunately came in contact with them. You couldn't get one particle of warmth from them if you died of cold.

The church was made up entirely of doubting Thomases, with the difference that none showed his eagerness to prove whether the Lord had risen indeed. They were asleep, and their sleep was as quiet as profound. No irregular respiration or spasmodic twinges gave token of returning activity.

On the evening of the first regular prayer meeting, the new minister looked out from his desk upon his vestry audience, and saw, with a keen pang at his heart, that the lay membership was much like lay figures in a theatre, and he was expected to do all the acting. So still and undisturbed, it was an excellent place to indulge in a reverie, and the Rev. Mr. Ashmund fell into a train of reflection.

Almost every one has looked upon some degraded wretch, some foul blot upon humanity, and has tried to imagine the same being with the crown of youthful innocence upon his head. Somewhat similarly did the minister gaze upon that mass of dead Christianity called a church, and endeavour to identify its individuals with newly-converted souls, kneeling at the altar and rising up with streaming eyes, rejoicing in Jesus, and speaking forth his praises in the congregation. What instrumentality would be able ever to stir into life this valley of dry bones?

At length one of the deacons arose and spoke. From his remarks it was easy to infer that he was a believer in religion, and quite as easy to infer that he was

without any special hopes or aspirations. One or two others followed at a respectful distance, careful to keep themselves from the presumptuous sin of approaching too near the officer of the church in religious vitality. True, it was expressed that "we should be up and doing," and again, that "we ought to have our faces set as a flint Zionward;" but these were of course formalities, the mere mechanism of an exhortation, such only in name. After which the meeting, a specimen of many that had gone before, was dismissed.

On the following Sunday, Mr. Ashmund notified the regular meeting for prayer and conference of the ensuing week, adding a request for a full attendance of the church, as he had matter of importance to lay before them. The evening came, and the vestry was well filled. Curiosity had quickened the people a little. Considerable sensation was manifest when, after reading of the Scriptures and prayer, the pastor prepared to address them.

He laid upon the desk some packages of small printed sheets—hymns, he said. Old hymns, good in the main, though obsolete, which he had revised with care, adapting them to the wants of his people especially, with whose approval he intended to compile a book suited for social worship, of which these were specimens. He read:

"Jerusalem, my happy home,
I scarce expect to see;
When will my sorrows have an end?
Oh, nevermore in thee!"

Pausing a moment to allow time for the impression, Mr. Ashmund took up another of the sheets and proceeded:

"The hill of Zion yields
Not many sacred sweets;
We are not sure of heavenly fields,
Not sure of golden streets.

"Then let our fears abound,
And every song be mute;
We're marching on a desert ground,
And feed on bitter fruit."

"One more," said Mr. Ashmund. "Brother Clark, will you please distribute the sheets while I read,—after which the hymn will be sung by the congregation. Brethren, I am much mistaken if this hymn in its revised state does not become a great favourite with you:

"'I feel ashamed to own my Lord,
Or to defend his cause;
I'm not assured that in his Word
He bids me bear the cross.

"'Jesus, I think I know his name,
And in it place my trust;
Yet he may put my soul to shame,
And let my hope be lost.

"'If He should own my worthless name
Before his Father's face,
I, in the New Jerusalem,
May have a dwelling place.'"

The pastor stood as if to join in the singing, but not a note was sounded. Deacon Spear sat, his pitch-pipe in his right hand, from his left depended the new hymn, quivering, trembling, like a leaf upon an aspen bough, while his eyes turned right and left with furtive glances of amazement. A similar consternation was depicted on the faces of the whole audience.

"As you appear not to be quite ready," remarked Mr. Ashmund, "I will occupy a moment more in reading the first verse of a hymn as I have prepared

it for revival occasions; which, although there are at present few indications that we shall have use for it, it may be well to have it in the collection:

"'We're travelling on, we know not where;
Will you go?
Come, and our lot uncertain share;
Will you go?
Millions have reached their last abode,
Perhaps to dwell in heaven with God,
But all are strangers on the road;
Will you go?'

"You will observe, my friends, the advantage which the new rendering has over the old in force of appeal to the convicted sinner. Still another thought I wish to suggest, and shall take opportunity to enlarge upon hereafter. You have once heard me say that I was opposed to a new translation of the Bible; I am now of opinion, however, that some slight revision is indispensable to our case. Take, for example, this passage from 2 Cor. v. 1—'For we know that if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.' Now I have nothing to say with respect to the entire fidelity of the translation of the verse as it stands: but I do say—and I appeal to you, brethren, to confirm what I say—that it is not adapted to our state as a church. This is the alteration I would propose—'For we think, or suppose, that if this earthly house of our tabernacle were dissolved,' etc. Brethren, God looks directly into our hearts. Let us keep these with all diligence. Is not this then the very strongest language we can adopt? Think of it, dear friends; pray about it."

The minister ceased and sat down, leaving such a shocked and petrified audience as has seldom been seen. Two or three minutes elapsed in which there was silence like the tomb; then the face of Deacon Spear, much increased in longitude, peered around the corner of the desk, and he said in a husky whisper—

"Brother Ashmund, I beg your pardon—we *cannot* sing that hymn."

"Why not?" inquired the other, leaning forward in some slight surprise—"It is common meter."

"Yes, but"—returned the deacon. "Well, with your leave, sir, we would prefer singing it as it is in the books."

"As you please," said the pastor.

The deacon returned to his place and struck up the good old-fashioned tune to which he had so often heard these words sung in his boyhood. The congregation joined and sung the hymn together with uncommon fervour. Then the deacon knelt to pray. His voice was at first tremulous, indicative of feeling that had suddenly stirred the depths of his heart. He proceeded in a warm, living, earnest outpouring of the soul to God. Every ear was attentive, every mind edified, every heart felt the influx of the Spirit.

The church took up the solemn response. Prayer after prayer was offered; none waiting to be called on to do his duty; no time was lost. In the course of the meeting, each of the hymns specified was in turn sung—not the caricature, but the original—the singers feeling their devotional worth as never before. Some were affected to tears. The idea of taking away the assurance of hope, not only from their hymns, but from the Sacred Word as well, was enough to rekindle every latent spark of piety. Long lifeless as they had seemed, the very mention of their blessings taking flight, roused them from torpor and made these appear brighter than gold.

A quarter of an hour past the usual time, the pastor rose and dismissed the meeting.

"What sort of a man have you set over yourselves?" interrogated Mr. Warder of one of the brethren, in a tone which seemed to imply that he was a strange shepherd certainly. Mr. Warder was not a church member, but a

regular, and it may likewise be said, a *critical* attendant upon worship there, and one who possessed the virtue of frankness of utterance in an eminent degree. He had come into the meeting late—had come to weigh the new minister, for, having been absent, he had not seen him till now. He had heard only the latter portion of Mr. Ashmund's remarks; evidently this man at least had detected in them no deeper design than appeared on the surface.

"It is the first time," he went on to say, as the audience made its way toward the door, "that I ever heard a clergyman propose to adapt the Bible to the state of the church; in my humble opinion, it would be wiser to endeavour to adapt the church to the Bible."

"My friend," replied Mr. Ashmund, overhearing the remark, "your suggestion may be a good one. Let us both meditate it well *and pray constantly over the subject* till we meet here again."

"But why need that be a week hence?" It was the good deacon who made the suggestion. "Can't we have a meeting appointed for to-morrow evening?"

The appointment was made, and then followed meetings every evening, the result of which was a revival of God's work to which there had been no parallel in the history of the church for twenty years. No more ice in the pews, and no more tongue-tied saints.

Mr. Warder, gospel-hardened as he had been, was the first convert. Mr. Ashmund continues their pastor. Ever since that time, the good old hymns and the truth that was once delivered to the saints, without any alteration or amendment, have served the church as a medium of worship and of grace from above.—*Christian Era.*

THE WASHING OF JESUS.*

"If I wash thee not, thou hast no part with me."—JOHN xiii. 8.

THESE words were spoken by Christ to Peter, upon the evening when, in company with "the twelve," he partook of "the passover," and instituted the Christian ordinance now known as "the Lord's supper." It appears, from a perusal of the circumstances which called them forth, that Jesus, anxious to impart to his followers certain valuable lessons, rose from the supper table, laid aside his upper garments, girded himself with a towel, and, taking a basin of water, began to wash his disciples' feet. The ablution, so essential and refreshing to Eastern travellers, had been performed upon several, when, in the order in which the Saviour was moving, he approached Simon Peter. This apostle, who, doubtless, had been contemplating with silent amazement this act of kindness and condescension on the part of his Lord, now felt called upon to give utterance to the thoughts which were occupying his mind; and, therefore, when the Master stooped at his feet, placed the basin upon the floor, and prepared to unbind his servant's dusty sandals, the latter, in tones of eager and loving surprise, exclaimed, "Lord, dost thou wash *my* feet?" "Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter;" evidently implying that his act was significant of truth which, *in days yet to come*, would, by the Holy Spirit, be impressed upon the heart of his objecting friend. But Simon, with that impetuosity which so characterised his conduct, replied, "Thou shalt never wash *my* feet!" Then said Jesus, "*If I wash thee not, thou hast no part with me.*"

This solemn announcement has to do with us, as much as it had to do with Peter; and, if we ponder it with care, we shall discover that it foreshadows spiritual truths, to which, if we give heed, we shall do well.

* Passing thoughts, occasioned by reading the article on "Jesus Washing his Disciples' Feet," in "The Primitive Church Magazine" for August, 1865.

It suggests the fact, that even *after* we have been made the subjects of divine grace, our walk and conversation in the world will be of such a character, that we shall stand in need of *daily* cleansing; that, by the act of washing his disciples' feet, the Saviour intended to impress upon our minds *this* truth, will be apparent, if we look to the tenth verse of the chapter containing the text we are considering. "Jesus said unto him, He that hath been bathed, needeth only to have his feet washed, then he is all clean."* The allusion made is to a person who, after bathing, steps from the bath to the floor, and walks to his dressing-room. In going thither his feet would be soiled, and therefore, before completing his attire, his servant would bring water, and wash them. So is it with the believer. He has been bathed. He has been washed in that "fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness;" but, as he moves onward to heaven, as he walks to his celestial dressing-room, his feet become soiled with the mire of the way, and Jesus, his elder Brother, who is waiting to present him *spotless* before the Father's throne, has graciously undertaken to wash his feet. Oh, what manifold grace! what wondrous love!

"My blessed Saviour, is thy love
So great, so full, so free?
Oh let me give my love, my heart,
My life, my all, to thee!"

This text asserts, that he who is unwashed by Jesus, can have no part with him.

No part with Him *in service*.—Before Jehovah will accept our service, we must be made clean. The words of Jesus, when he came into the world, were these, "Lo, I come to do thy will, O God." And God's loving response was this, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." "This is my beloved Son, in whom I am well pleased." But can the Lord be pleased with any service that is not pure? Can He delight in any work that is not perfect? Verily, no. Jesus was pure. His obedience was perfect. And the perfection of His service sprang from the holiness of his nature. Before we can serve God acceptably, before we can take part in the service of Christ, we must be washed, we must be sanctified, we must be justified. To use the figurative language of the author of the epistle to the Hebrews, we must have "our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Under the Mosaic dispensation, this truth was taught by a variety of types and ceremonies. No *unclean* person was allowed to join in the temple service. "The water of separation," made of the ashes of a red heifer, for the purification of him who had touched a dead body, and the blood of the slain bird, which was sprinkled, seven times, upon him that was to be cleansed from the leprosy, alike pointed to "the blood of Jesus Christ," which "cleanseth us from all sin."

No part with Him *in suffering*.—When visiting the beds of the sick and the dying, how often have our hearts been pained to hear them say, "Ah, I hope I shall have all my suffering here! my Saviour bore more than I have to bear!" &c., &c., while, at the same time, over our souls has hung the heavy doubt, as to whether the sufferer has been washed in the precious fountain, and cleansed by the application of the all-prevailing blood. Let us never forget that no suffering of *ours* can merit salvation. No pain experienced here can exempt us from the wrath which is to come. Before we can truthfully be said to be "partakers of Christ's sufferings," we must have his *nature*, as well as bear his name. It is a blessed and a soul-cheering fact, that His people have indeed fellowship with him in suffering. But, before we can be sure that we are His people, we must have experienced "the washing of regeneration and renewing of the Holy Ghost;" and we are informed that this is "shed on us abundantly *through Jesus Christ our Saviour*."

* Griesbach's Translation.

No part with Him *in glory*.—Tritely, but truthfully, has it been said, that "heaven is a prepared place, for a prepared people." Jesus is gone to prepare a place for his chosen ones, but his chosen ones must also be prepared for the place. This is done by His cleansing them from every stain, so that he may be able to present them "*faultless* before the presence of his glory, with exceeding joy."

Fellow sinner, if Jesus wash thee not, thou canst have no part with him in glory. Thy eye shall never see Him as he is. Thy feet shall never tread the burnished pavement of the golden city. No celestial crown shall press thy brow; no palm of victory be borne by thee.

But perhaps one may say, "Cannot I wash myself? or, cannot I be washed by an earthly priest?" This is an important query, therefore we will read the words again. "If *I* wash thee not, thou hast no part with me." It follows, therefore, that *no* washing but that of Christ's will do.

The washing of *repentance* will not do.—There are persons who would have us believe, that sorrow atones for sin. But it is not so. Contrition for past offences may satisfy love, but it will not be accepted by *Justice*. With flaming sword, and unbending brow, sternly she confronts, even the tearful penitent, and cries, with threatening voice, "*Pay me what thou owest.*" Divinity cannot sacrifice one of its attributes to another; and Jehovah is *just*, as well as kind.

"Could my zeal no respite know,
Could my tears for ever flow;
All for sin could not atone;
Christ must save, and Christ *alone*."

The washing of *earthly baptism* will not do.—"Baptismal regeneration," notwithstanding all that has been said and written against it, is still held, as an article of belief, by thousands of, otherwise, intelligent persons, in this our enlightened land. Let us be thankful that we are free from this soul-destroying error. We believe that no cabalistic arts of surpliced priests can bring the divine influence from heaven, as a philosopher draws electricity from the clouds. Glory be to his great and holy name, our Lord and Master has appointed no human being to be the conductor of his regenerating power! "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: *so is every one that is born of the Spirit.*"

The washing of *priestly absolution* will not do.—We have no more faith in the Romish confessional, than we have in the Anglican font. We have no priest but Jesus. And if, to Him, "we confess our sins, he is faithful and just to forgive us our sins, *and to cleanse us from all unrighteousness.*"

Hillmorton, Rugby. J. W. COLE.

THE DUTY OF BELIEVERS TO GIVE, ACCORDING TO THEIR ABILITY, TO THE CAUSE OF CHRIST.

BY THE REV. H. HALL.

(The Circular Letter of the North Western Association for 1865.*)*

IN accordance with our annual custom, and relying upon your candour and affection, we desire once more to address you on a subject which we deem to be important, namely, "*The Duty of Believers to give, according to their ability, to the cause of Christ.*" We are thankful to God for that measure of Christian liberality which has so generally and uniformly been manifested by the churches of this association. We rejoice in the conviction that there are many individual members in our churches who emulate the example of the churches of Macedonia, "For to their power, yea, and beyond their power, they are willing of themselves."

We cannot, however, suppress the fear, nor conceal the fact, that there are those amongst us whose zeal in this matter needs stimulating and directing. There are some, even amongst the very poor, who tax themselves heavily enough for hurtful luxuries, and even waste more than they give to the cause of Christ; whilst in the ranks of the rich and prosperous there are not a few whose practice in the matter of giving is altogether below the proportion required by their means. In this district there are many upon whom Providence has smiled, and "whose substance is increased in the land." But how many of such are there whose acknowledgments to God have multiplied as fast as their property increased? It is certain that rapid advances in the acquirement of material wealth have not always been followed by corresponding dedications of substance to Christ. In some cases it is painfully manifest that the spirit of gratitude and consecration has been stationary or has diminished, whilst mercies have been continually increased and bounties have been enlarged. Very much ignorance prevails in relation to the Scriptural precept and rule by which this duty is regulated and enforced. We depend far too much upon a merely impulsive benevolence: we give far too little upon system and from principle. The most intricate complication of motives often takes the place of Christian simplicity in our contributions to the treasury of the church. If subscription lists and collections could tell secrets, we should hear many things which would not tend to raise our estimate of Christian character. Professed believers in Christ too often want nursing, and honouring, and managing, before they will recognise and practice this manifest branch of their duty. Hence, like the apostle when writing to the Corinthians, we are compelled to set in motion a machinery of appliances—to take occasion, as he did, "by the forwardness of others," and especially by your own profession as voluntaries, "to prove the sincerity of your love"—we desire "that as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, that so ye would abound in this grace also."

The duty of believers in this matter arises out of their relationship to Christ. This is the explanation of that Macedonian liberality which the apostle takes care to hold up as a stimulus to the church at Corinth: "They first gave their own selves to the Lord." Their character was altogether changed—they had become "new creatures in Christ Jesus." In like manner we take for granted that the members of our churches are believers—that with them "old things are passed away," and "all things are become new." In this new relationship they are said to be partakers of the divine nature, and that nature is love. God makes his very enemies partake of his bounty, and we are to be conformed to him. There is no impulse so powerful as that of love, and by this impulse we are moved, for the "love of Christ constraineth us." The man who loves Christ lives not nor seeks to live for self alone; appreciating the advantages of Christianity, and conscious of its adaptation to the needs and wants of men, the example of Christ exerts upon him a power which he feels it is impossible to withstand. Hence, in the estimation of a believer, "it is more blessed to give than to receive."

The neglect of Christian beneficence is inconsistent with the profession of the Christian religion. It is God's revealed purpose in the choice of his people, that they should "be holy and without blame before him in love." In conformity with this purpose Christ gave himself for their sins, that he might redeem and deliver them from this present evil world "according to the will of God and our Father." The Saviour's death was intended to purify them, and "make them a peculiar people, zealous of good works." To effect this they are called by the Holy Spirit with a holy calling; and thus Jehovah forms them a people for himself, that they "may show forth his praise." The members of our churches profess to have obtained an interest in God's gracious purposes; they declare in baptism that they are "risen with Christ," and have "set their affections on things above." But they do not exhibit in themselves the accomplishment of God's purpose, nor do they give evidence of their interest

in electing and redeeming love, if their native selfishness be not subdued, or if they do not feel the force of the injunction, "Freely ye have received, freely give." A professor of religion whose affections centre chiefly on the things of this world, and to whom self-sacrifice is no privilege, must either admit that the death of Christ is of no avail, or that he himself is no Christian. A man cannot have his heart and his treasure both on earth and in heaven. "If any man love the world, the love of the Father is not in him." Such a spirit is altogether repugnant and contradictory to the genius and requirements of undefiled religion. To palsy the hand of Christian charity, and stop the tide of liberality which would flow into channels of mercy, gives the lie to any man's profession, and proves that his religion is vain. No man who professes to live upon mercy, and to receive all he possesses from the hand of God, can consistently shut his ears against the cries of the needy, nor withhold his Lord's money from them to whom it is due. The Christian professes to seek not his own, but the things which are Jesus Christ's. The "elect of God put on bowels of mercy and compassion." "The righteous is ever merciful, and lendeth." In that great reckoning-day to which we are all fast approaching, every penny hoarded, or spent, or withheld, in opposition to our Master's directions, will appear as a swift witness against us; and in that day it shall be said unto every unfaithful servant, "Give an account of thy stewardship, for thou mayest be no longer steward."

You will perceive still more clearly the importance of the subject contained in this letter, if you consider that God has ordained the duty of Christian giving as a means for the furtherance of the gospel. The toil, the suffering, and the death of the Son of God, and the teaching and blessing of the Holy Spirit, are designed to accomplish the purposes of the Father's love through the action and agency of the church. "Faith cometh by hearing, and hearing by the Word of God. How shall they believe on Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The Almighty could, doubtless, have made other arrangements for the spread and transmission of the gospel, but with God's methods we may not interfere; it is enough for us to observe what he has done; and in so doing we find that the "Lord hath ordained that they which preach the gospel shall live of the gospel." God has put the treasure of the kingdom into earthen vessels, that the excellency of the power might be of God. The sacrifice for sin has been offered and accepted; but it is the duty of the church to call attention to it, and proclaim its efficacy to the ends of the earth. The Christian Church is required by the great law of love to give the gospel to the whole world. Christ has commanded his disciples to preach it to every creature. Every disciple, however, cannot personally obey this command in its literal and most obvious meaning, and therefore those who do so must be supported by their brethren. Hence, as we ourselves value and feel our indebtedness to the gospel, we shall seek its support and promulgation according to our means; and hence it is also manifest that all faithful ministers of the gospel have the same moral right to secular support as had the Levites and priests of old. "Let it not be thought," says Mr. James, in speaking on this subject, "that what is given to a minister is a charitable donation. It is the payment of a just debt; it is what Christ claims for his faithful servants, and which cannot be withheld without robbery. I spurn for myself and my brethren the degrading apprehension that we are supported by charity. We are not clerical pensioners upon mere bounty. Our appeal is to justice; and if our claims are denied upon this ground, we refuse to plead before any other tribunal, and refer the matter to the great assize." Permit us, therefore, brethren, to remind you of the apostolic injunction—"Let him that is taught in the word communicate unto him that teacheth in all good things."

To induce our performance of this duty, various high and holy motives are presented in God's Word. Amongst the first of these will be found a regard for God's glory. This is one of the chief inducements to liberality in the view

of every believer. He feels that God ought to be honoured in every possible way; and he perceives from the precepts and examples of the Bible that the Almighty may be honoured in this way as much as in any other. Believers are commanded—"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Cheerful contributions to the cause of the Redeemer redound to God's glory, because they evidence the sincerity of those who contribute. There is a wide-spread suspicion amongst worldly men that the religion of Christian professors is more a matter of theory than practice. It is not easy to persuade men in general that religion is a matter of conscience and heart. They observe many so-called Christians who are exceedingly grasping and covetous, and they naturally conclude that a religion which does not check selfishness cannot come from a God of love. But, as Mr. Arthur has well put it, "All worldly men have one deep instinct—they believe that *a man is sincere in what he will pay for*. If, then, they see religious men cheerfully and largely paying for their religion, the habit of doubting their sincerity will gradually be worn away." When we find men engaged in trading, toiling and giving their time and energy to business that they may devote the fruits of it to Christ and his cause; when we see them giving so as to *feel* it—see that they give so as to call the spirit of self-denial into action—give to Christ's cause as they would give to no other—then we see them "honouring the Lord with their substance," for, says the apostle, "with such sacrifices God is well pleased."

Another motive to the performance of this duty is gratitude. In all renewed hearts this has a place. It is one of the first inquiries of the pardoned soul, and it is the daily inquiry of the growing Christian, "What shall I render unto the Lord for all his benefits towards me?" Even the tithes and offerings of the Jewish economy were made to depend upon the promptings of grateful hearts. The sacrifices and tithes of the Mosaic dispensation were most of them required as expressions of thanksgiving. Neither priest nor Levite could enforce their claims to them by law. When religious offerings were withheld, God expostulated, saying, "Bring ye all the tithes into the storehouse, and let there be meat in my house;" but this appeal was enforced and urged entirely upon religious grounds; hence we read in the words which immediately follow, "And prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." And we find, as a general rule, that the Israelites brought thankfully and willingly of all their firstfruits to the Lord. In addition to these they erected and kept in repair the tabernacle and the temple at an enormous cost. They did this in the same grateful spirit as did their father Abraham when he paid tithes to Melchisedec, as an acknowledgment of God's mercy in giving him the victory over hostile kings; and with much of the same kind of feeling that Jacob had when he made his vow at Bethel. And surely, brethren, when we look around upon the goodly heritage which God has given us, when we count up our personal blessings, family privileges, and social advantages, and when we think of them all as purchased by the blood of Christ—when we take our stand by the cross, and remember that we ourselves have been "bought with a price"—when we think of the hell from which we have been rescued, and of the heaven we hope to gain, and when we reflect that all is owing to the "grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor;" when, further than this, we reflect that this same Saviour has a cause to be sustained—a cause which is infinitely dear to him, and when we are reminded that we can help this cause onwards by our silver and gold; that though God needs not our services, he graciously permits them; surely, we say, no other considerations are needed to induce us to respond to his claims, with full hands and full hearts.

If other motives need presenting, we may remark that the duty we are considering benefits those who perform it. "The liberal soul shall be made fat, and he that watereth shall be watered also himself." This is both the

natural and providential result of benevolence. It is the natural result, for liberality is favourable to industry. The man who delights in giving liberally, will the more readily work that he may have something to give. Dorcas desired to be liberal, and so she made coats and garments. It is urged as a consideration even upon converted thieves, "Let him that stole steal no more, but rather let him labour with his hands, that he may have to give to him that needeth." Giving also promotes economy, because it is conducive to habits of forethought and calculation; it is also the surest way of balancing the judgment, and giving us a juster estimate of the things of the present life. Wherever this spirit prevails it heals the canker of covetousness and cools the fever of financial ambition; it takes out the corner-stone from the temple of avarice, secures a man from the curse of a carnal mind, ensures to him the good-will of men, which, says Solomon, is better than silver or gold; and in a thousand ways it reacts beneficially, carrying many a man, who would otherwise have become bankrupt, in comfortable solvency to the grave. No man ever gave so large a treasure to God as did David when he prepared the materials of the temple, and, as a consequence of this, his son became, under God's blessing, the wisest and wealthiest of men. Brethren, would you prosper? then "Honour the Lord with your substance and with the first-fruits of all your increase, so shall your barns be filled with plenty, and your presses shall burst forth with new wine." "Give, and it shall be given to you; good measure pressed down, shaken together, and running over, shall men give into your bosom." Like the cruse of the faithful widow, the Christian's means grow with giving, and slackness therein tends only to poverty. The performance of this duty not only benefits those who perform it, in the order of nature and providence, but we are specially assured that those who faithfully discharge it, lay up for themselves "bags which wax not old, a treasure in the heavens which faileth not."

But you will have observed that, in the wording given to the topic of this letter, it is intimated that believers should not only give, but give according to their ability to the cause of Christ; and it is not likely that many professed believers will avowedly object thereto; but their notions of ability in the matter of giving are very various and contradictory. We fear there are many professing Christians who scarcely give anything to the cause of Christ—not because they feel positively unwilling, but because they imagine they are unable. We very freely admit that in these districts, during the last four years, the ability to give has been generally diminished, and in some cases utterly crippled, as compared with former times. There is danger, however, lest some Christians should make too much of this excuse. Covetousness is a very inventive sin, and any man who is cursed by its influence will readily be able to frame pretences upon which to escape from the claims of Christ. "Take heed," said our Lord, "and beware of covetousness." It is very painful to a sincere Christian when he observes that retrenchment of expenditure so frequently begins and stops at the house of God. The ability of any man to give depends very largely upon the resolution he forms, and the means which he adopts, for that purpose. All the ordinary expenses incurred on account of the body are regularly provided for by fixed circumstances; and surely, that part of our expenditure which is connected with the well-being of the soul ought not to be left to chance. We lay by in store for the payment of rents, and rates, and food, and dress: if our income be small we know that in these concerns we must regulate our expenditure accordingly, or if our income be large we are not slow to expend the more. And why should we not calculate and arrange in like manner with respect to our offerings to the treasury of the Redeemer? Why should we regularly provide for the things of earth, and yet leave the concerns of eternity and heaven to be provided for by accident or impulse?

We believe, dear brethren, that the Church of Christ will never be fully clothed in her beautiful garments until the great body of her members attain

to fixed principles of liberality, and contribute regularly and frequently to the relief of the poor, and the spread of the gospel, on the first or some other day of the week, "as God hath prospered them." Under the Mosaic economy, every Jew was required to give ten per cent., and as a matter of fact we know that very many of the wealthier Jews cheerfully gave twenty per cent. of their annual income to the Lord. In the time of Nehemiah, the mass of the Jewish people were so poor as to be compelled to mortgage their lands and vineyards, in order to get food. But, even when they were in this condition, God sent among them the prophet Malachi to require and demand, as the condition upon which he would bless them, that they should at once pay their tithes. It is true no tenth is now prescribed. We are not "under the law, but under grace;" but shall we on this account be more selfish and less liberal than the Jews? Rather, have we not more to give, more light and privilege for which to give, and more to gain by giving than the Israelites ever had? Brethren, is it not a fact, that many of us are grievously and notoriously irregular in the exhibition of the grace of giving? Is there not much baptised carnality lurking in our midst? With what notions respecting dress, and pleasure, and position in society, do our children start out in life? Is it not becoming the fashion for the young to expect to set out in a style of living at twenty or thirty years of age, equal to that in which their parents died after a long lifetime of rigid economy, and incessant toil? And whilst we foster these notions, or even provide for their indulgence, are we not conformed to this world, or is it any wonder that the various claims of the gospel are coldly met, when nineteen-twentieths of our income, to say nothing of nine-tenths, is pre-engaged to minister to appetite, to vanity, and to pride?

It is our solemn conviction, and we doubt not it will be yours, if you impartially study this subject by the light of the Holy Spirit, that every professing Christian, whether he be rich or poor, ought conscientiously, systematically, and frequently, to consecrate a regular and fixed proportion of all his income to the Lord. Each individual must, of course, fix this proportion for himself. The gospel kindly accommodates its claims to the circumstances of men; for whilst in some cases it requires its thousands and tens of thousands from the rich, it graciously notes and commends the two mites, which make a farthing, from the poor widow who cast in all her living; it says with approbation of another, "she hath done what she could," and we are told, for the encouragement of all, that "if there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not."

Brethren, the time is short; the resources of our churches are not yet half developed: we profess to be followers of Him "who had not where to lay his head;" let us then no longer waste any portion of his gifts upon superfluities which had better be dispensed with. Let us prayerfully consider this matter, seek to have our minds laid open to conviction thereon, and henceforth labour to convince our fellow Christians of their duty—not leaving this blessed part of Christian work to be done only by reluctant collectors, whom we also are loath to see, neither let us give grudgingly, lest the Lord refuse to accept our gift, and the fearful curse recorded in the fiftieth psalm be denounced upon us, "I will take no bullock out of thy flock, nor he-goats out of thy fold. If I were hungry I would not tell thee; for the world is mine and the fulness thereof." God loveth a cheerful giver, therefore let us "vow and pay unto the Lord our God. Let all that be round about Him bring presents unto him that ought to be feared."

"Brethren, let us freely offer;
All we have is from above;
Let us give, and act, and suffer;
What is this to Jesus' love?
Did he die our souls to save?
Then we're his, and all we have."

Correspondence.

THE COLERAINE BAPTIST CHURCH.

To the Editors of the Primitive Church Magazine.

GENTLEMEN,—So long as the attacks which have been made on us, at various times and in different publications, were confined to the anonymous form, we took no notice of them in our capacity as a church. We had a very good idea of the source from whence they all emanated; but still we thought we were not called upon to meet statements which were promulgated by anonymous writers. We did not think that the Christian public should pay any attention to statements put forth by parties who had not sufficient moral courage to enable them to attach their signature to their productions. For the last ten or twelve years, we have endured persecution, with patient resignation: but even in such matters there must be a limit, and that limit we feel has now been reached. We could ourselves continue to endure the persecution; but we cannot any longer endure to see the cause of the Baptist denomination materially injured in our own locality, as well as through various other parts of Ireland, for, as far as we can judge, the only reason of trying to injure us.

Your number for May, 1865, contains an anonymous letter against us. The authorship of that letter is acknowledged by Mr. Brown, in your number for July, 1865. To these two letters from Mr. Brown, we now apply ourselves. We must ask Mr. Brown, in the outset, how he can conscientiously take the money of the Baptist Irish Society, for upholding their cause at Conlig, whilst he is doing all he can to injure their station at Coleraine? When the society's stations are thus divided against themselves, how can they prosper? We leave it to Mr. Brown to account for the satisfactory expenditure of money on this principle. In his letter of May, Mr. Brown asks on what principle one agent could get £200 per annum, while another would get only £60. Surely this question hardly requires an answer. Every man should be paid according to his ability and work. One agent of the society, who was in receipt of £200 a year, was induced to give it up for a better place. This proves that the money was not ill-spent. Does Mr. Brown not know of any agent of the society who, if he were to resign his present post, would find it difficult to get employment at the half of sixty pounds a year? The truth is, the Baptist Irish Society have, to a certain extent, been experimenting for half a century on the principle of giving small salaries to small men in small places; but we fervently hope and believe the time is now at hand when they will accede to the suggestions which have often reached them from Ireland to concentrate their energies on good stations, and to clear their hands of all insignificant spots. It is impossible for the denomination to attain to a proper position in Ireland, unless first-class places are selected and supported in such a way that first-class men will be contented to labour in them.

Mr. Brown adduces the authority of the Rev. Mr. Groser for the wealth of the Coleraine Church. On this point, it is sufficient to say we are quite prepared to publish our subscription list, if it is thought necessary, and to have it compared with a similar list from any other church in the three kingdoms. We are confident it will prove to be equal according to our number and means to any other church which can be named. We are sorry to be compelled to say we cannot endorse Mr. Groser's capacity for the post he occupied, because we could never understand how he could have penned his letter of the 10th February, 1853, to the Conlig Church, in which he leads them to believe that he made a full and complete investigation of the case between Mr. Brown and the Coleraine Church, seeing that we are not aware of any proper investigation having ever been made, or of any meeting of the church, or of the principal members of the church, with

Mr. Groser, having ever taken place on the subject, or having ever been even asked for by Mr. Groser. Mr. Groser's letter leads us to the belief that he must have had a wonderfully free and easy method of transacting his business as secretary of the society.

Mr. Brown states that the Coleraine Church now raises £100 per annum for their pastor, and that the society have added £100 to that; and he then asks, is it fair for the English people, who pay only £80 to their own minister, to contribute to the support of a minister whose income amounts to £200. We must seriously ask Mr. Brown how he could make such a gross misrepresentation of the facts, seeing that Mr. Tessier has never received more than £86 per annum from the church and £60 from the society. Such misrepresentations of the society's conduct are surely insufferable from one of their own agents. If Mr. Brown must write against the Coleraine Church, he should keep within the bounds of truth.

In his July letter, Mr. Brown denies that he previously wrote any letter regarding this matter of the Coleraine Church, except the one which appears anonymously in your Magazine for May. Now, this may be true in one sense; but is it true in every sense? He may not have written letters for the press with his own hand; but we call upon him to deny, if he can, that he ever supplied any material, directly or indirectly, to an anonymous scribbler who signs himself "William Craig," and who is surmised to be a Presbyterian minister, against the Coleraine Church, which enabled "William Craig" to belie, misrepresent, and traduce that church in such a manner as to injure the Baptist cause, not only in Coleraine, but in various other parts of Ireland. Let him deny all participation, either directly or indirectly, in this matter, if he can. If he cannot deny this, let him stand charged as an underhand and cowardly calumniator of the Baptists.

It is necessary for us to explain the nature of the change in our subscription list between Mr. Medhurst's and Mr. Tessier's time. The church paid Mr. Medhurst £100 a year; but Mr. Tessier's income has never exceeded £86. This change occurred in this way:—At one of their meetings before Mr. Tessier's final settlement in the place, the church was asked by a member (whose departure from their midst they deeply deplore) if he was to understand that a person who felt in the spirit of prayer was not to be permitted to pray in the church; and it was replied, with the consent of the church, that the church would not permit any person to become the judge of his own qualifications, and no person would be permitted to exercise *any office whatever* in the church until he had obtained the permission of the church to do so; that the church would judge and decide who was fit to edify them, and that they would not allow any individual to force his supposed qualifications on them; that the rights and liberties of the church in this matter would be maintained, and that they would not allow any man to force himself on them. After this decision, four members, whose views of the exercise of gifts were different, refused to continue their subscriptions (amounting to £20) any longer. The remainder were not able to make up the deficiency for Mr. Tessier, but this did not hinder him from accepting the invitation when it was presented to him; and a portion of this loss of £20 has since been made up by new subscriptions from members who have been added.

It might be supposed from Mr. Brown's letter, that he was a great philanthropist, and that salary was little object with him. Now, as he appears to take a great interest in the affairs of Coleraine, it is only right that we should take some interest in the affairs of Conlig; and, therefore, we will ask for a little information. What is the largest salary Mr. Brown has ever received from the Baptist Irish Society? "The Baptist Magazine" for May, 1851, p. 532, gives sixty members to the Conlig Church. This was very shortly before Mr. Brown's settlement there. In order that we may see the result of Mr.

Brown's labours, we ask him to give the exact number of members in fellowship at present. How much does the church at present subscribe to the pastor's support? How much has Mr. Brown received in the aggregate from the Baptist Irish Society since he went to Conlig? Can Mr. Brown show that there has been, in the increase of membership in the church, a proper return for the money expended? We have heard a great deal about Conlig; but we would like some authentic information from Mr. Brown himself. We have a right to this in return for his great interest in Coleraine, and we have also a right to it as subscribers to the funds of the Baptist Irish Society.

Signed by order of and on behalf of the Coleraine Baptist Church, as specially met on the 13th August, 1865.

A. TESSIER, *Minister.*
EDWARD GRIBBON, } *Deacons.*
EDWARD BLACK, }

"CLERICAL TITLES," "PRIMITIVE CHRISTIANITY," AND "THE LORD'S SUPPER."

To the Editors of the Primitive Church Magazine.

GENTLEMEN, — In your Magazine, for the present month, there are three letters, which, as they each have to do with matters of Christian practice, may be fairly placed in the same category. The first is on "*Clerical Titles*," the second on "*Primitive Christianity*," and the third on "*The Lord's Supper*." Will you kindly permit me to offer a friendly remark or two upon each of these epistles.

The writer of the first has an idea that the title "*Reverend*," as applied to ministers of the gospel, is "objectionable." No person, I suppose, will object to his thinking that title, or any other, objectionable; but I believe, that any logician would challenge the peculiar manner in which he attempts to prove the correctness of his opinion. For my part, I would undertake to prove the name of any person, place, or thing, objectionable, if allowed to adopt Mr. Brown's mode of argumentation. As an illustration, allow me to instance the name *Christian*.—"My dear Brethren,—You are aware that the justly admired Mr. Spurgeon no longer desires to be called a *Christian*. I hope his example will be speedily imitated by persons of all denominations. This religious epithet appears to me to be objectionable—chiefly on the following grounds. *In the first place*, as it is customarily used, it *means* nothing. It neither implies learning, orthodoxy, nor piety. It does not imply *learning*, for it is given to, and accepted by, persons who can scarcely sign their own name. It does not imply *orthodoxy*, for it is shared alike by Roman Catholics, Episcopalians, Presbyterians, Wesleyans, Unitarians, and Baptists. Nor does it imply *piety* or *virtue*, for it is given to men of no moral character," &c., &c.—Surely, Gentlemen, if your correspondent had bestowed a little more thought upon his subject, he would have discovered the fallacy of his reasoning.

I am sorry to say, that, in my opinion, his attempt to prove the title Reverend "*unscriptural*," is even more unsuccessful than his attempt to prove it unmeaning. This is his argument:—"Neither that title, nor any one corresponding to it, is to be found in the Book of God." I reply, the fact that the title is not to be found in the Book of God, is no valid objection to it: and ought not to be regarded as an objection by any man. If we are to object to all things that are not mentioned in the Bible, farewell to Sunday Schools, and Bible Societies, and Temperance Associations, and a host of other good things. They are not to be found in the Book, so we will have nothing to do with them. For I contend that our friend's objection may as properly be applied to organisations as to titles. The truth is, a title may not be found in the Book of God, and yet it may not be unscriptural. Its not being found in the Scriptures proves nothing, either for, or against it.

But our good brother writes of *Mr.* Spurgeon. Does he read of Mr. Paul, or Mr. Peter, or Mr. John? Is he aware that Mr. is an abbreviation of Master? And does he not know that the Book of God says, "Neither

be ye called master: for one is your Master, even Christ"?

If we have any little crotchets upon these small matters, had we not better keep them to ourselves? lest we be numbered among those who strive about words to no profit.*

Of course I mean the foregoing observations to apply solely to the simple Rev. as used by our own denomination. As *we* use it, it is only a social distinction, useful sometimes, and not likely, *I think*, to do any harm. But if any brother think differently, then let him act according to his thoughts.

Our brother who writes upon "*Primitive Christianity*," speaks of "*open ministry*." As I never heard that term before, and don't know what it means, I can say nothing about that part of his letter. At the same time, I must inform him, that my ignorance is not owing to my being an editor; as I have never yet filled a position so honourable. If the Lord should ever lead me to work for him in this branch of service, I hope I shall be enabled to display the wisdom and Christian courtesy which has characterised those who have conducted "The Primitive Church Magazine" for the last eight years past, which is the limit of my acquaintance with it.

As the concluding paragraph of this letter refers particularly to "*the Lord's supper*," and as I wish to make a few remarks in reply to Mr. Stott upon that subject, I pass on at once to the consideration of the question which the latter gentleman has propounded. "How, When, Where, and to Whom should the Lord's supper be administered?"

"*How?*" By a presiding brother, taking bread, and after giving thanks, breaking it and distributing it in the name of the Lord: following also the same manner with the wine. *Proof*, 1 Cor. xi. 23—26, in which passage Paul shows the church at Corinth *how* they ought to celebrate "the Lord's supper." At the conclusion of the ordinance it would be well to sing a hymn, seeing Jesus did the same. *Proof*, Matt. xxvi. 30. Before distributing the bread and wine, it would be proper, and, by God's blessing, *profitable*, for the presiding brother to deliver a short address, seeing that the Saviour did so. *Proof*, Luke xxii. 15, 16.

"*When?*" Whenever a company of believers deem it essential. The New Testament has left *when* an open question, neither the Master nor his apostles having instituted any particular time. *I* believe *once a month* to be frequent enough, and not too often. If other brethren think differently, they are quite at liberty to carry out their convictions.

"*Where?*" Anywhere that it can be celebrated with decency, propriety, and order. The early Christians celebrated it in houses, in buildings set apart for worship, and in *other* places.

"Jesus, where'er thy people meet,
There they behold thy mercy-seat;
Where'er they seek thee, thou art found,
And every place is hallow'd ground."

"*To Whom?*" To all who have made a public profession of Christianity, *i.e.*, to all Christians. But, as I have no inclination to moot the question of "open *v.* close communion," I forbear.

Gentlemen, if you think the insertion of this letter in your Magazine will be of any service, please insert it. If you think its insertion will be of no service, please *don't* insert it. All I have written has been written with friendly feeling, although *plainly*. I place my thoughts at your disposal, to do with them as you see fit, and I remain

Respectfully yours,
A Christian Brother.

August 9th, 1865.

DISCRETIONARY ORDINANCES.

To the Editors of the Primitive Church Magazine.

My dear Brethren,—I have the felicity of concurring with Mr. Culverhouse's view of Weekly Communion *on the whole*. There is one sentiment in his letter, however, to which I demur. He says, "No doubt this is one of those ordinances which is discretionary." Now, I think if weekly

* See 2 Tim. ii. 14.

communion be a divine ordinance, it cannot be discretionary, and if it be discretionary, it cannot be a divine ordinance. We are not at liberty to observe divine ordinances, as often or as seldom as we please; but are laid under the most solemn obligation, to observe them as often, and in the very manner that the Lord has appointed. "Look," says God to Moses, "that thou make them after their pattern, which was shewed thee in the mount." Divine ordinances must not be regulated according to our ideas of wisdom, discretion, fitness, or propriety; but according to the "law and the testimony." "All positive precepts," says Bishop Taylor, "that depend upon the mere will of the Lawgiver,—admit no degrees, nor suppletory, and commutation: because in such laws, we see nothing beyond the words of the law, and the first meaning, and the named instance; and therefore it is that in *individuo* which God points at; it is that in which he will make the trial of our obedience; it is that in which he will so perfectly be obeyed, that he will not be disputed with, or enquired of, *why*, and *how*, but just according to the measures there set down; *so and no more, and no less, and no otherwise.*" "The second commandment requireth the receiving, observing, and keeping *pure* and *entire*, all such religious worship and ordinances as God hath instituted in his word."—*Assembly's Catechism.*

Yours in Christian love,
John Brown.

Conlig Manse, Newtownards, Ireland, 5th August, 1865.

Poetry.

STRENGTH IN WEAKNESS.

In the silent glade,
'Neath leafy shade,
In silent mood I've often trod;
My thoughts intent
On days ill-spent,
My eyes downcast towards the sod,
My heart uplifted to its God.

Uplifted was
My heart, because
I thought on mercies God had shown;
My eyes downcast,
Because there passed
Before my vision, one by one,
The sins I was ashamed to own.

But when among
The busy throng
Again, with good resolves, I'd go,
I'd find it hard
The darts to ward
That came from Satan's unseen bow—
Poor human creatures watchful foe.

I've often thought
That there was naught
Could lead me back to sin once more,
But when I've seen
How oft I've been
O'ercome before the day was o'er,
And sinned more deeply than before,

I've there been taught
That there was naught
Could keep me on my Heavenly road,
Save him alone
Who did atone
For all my sins; and with his blood
Has washed them out, as with a flood.

Oh then I must
In Jesus trust,
Not in my own poor weakly arm,
Since only He
Can keep me free
From every evil, every harm,
And all my cruel foes disarm.—*Maple.*

PER PACEM AD LUCEM.

BY ADELAIDE ANNE PROCTOR.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;

I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead,
Lead me aright,
Tho' strength should falter, and tho' heart should fail,
Through Peace to Light.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel thy hand
And follow thee.

Joy is like restless day; but peace Divine
Like quiet night.
Lead me, O Lord, till perfect day shall shine
Through Peace to Light!

Page for the Young.

HOW TO HONOUR A MOTHER.

In the north of Europe is a mountainous country called Sweden. Its winters are long, snowy and cold. Its summers are short, but very lovely and sweet aired, especially in the valleys between the high mountains.

The inhabitants of that country are noted for their industry, virtue and their contentment. One morning a long while ago, a certain king of Sweden, called Gustavus the Third, was riding through a village in one of the beautiful valleys not far from Stockholm, the capital city. As he passed along, he saw a young girl filling her pitcher with water that gushed from the cool rocks which overshadowed the roadside. He stopped at the fountain and asked the girl for a drink. She knew not the stranger, but gracefully stepped forward and lifted her pitcher to his lips as he sat upon his horse. She was evidently very poor, but her kindness so tenderly expressed upon her countenance, together with her artless, unembarrassed politeness, at once attracted the king's attention and touched his heart. Judging by her apperance that she was a child of poverty, he told her that if she would go to the city, he would find her a pleasant home.

"Ah! good sir," answered the girl; "Providence placed me here, and I am not anxious to change my position in life. I am content, and if I were not content, it would be impossible for me to accept your kind offer."

"Indeed! Why not?" said the king in some surprise.

"Because my mother is poor and sickly," she replied.

"And you remain at home to take care of her?"

"I am her only help and companion," said the girl, looking upon the ground with a genuine modesty that won the sympathies of the royal auditor.

"I am happy in my lot, and am thankful that I can comfort the one so dear to me. No offer, however tempting, could ever induce me to leave my mother."

"Where is your mother?" inquired the king, becoming more interested in the noble girl.

"In yon little hut by the side of the road," said she, pointing toward the humble dwelling. It was a low thatched building, covered with moss and vines, very neat and clean, but so old and weather-worn that it afforded but a poor shelter in time of cold and storm.

Gustavus alighted from his horse, and followed the girl into the hut to see her mother. He found her sick and suffering, lying upon a bed of

straw—a pale thin woman—sinking under her infirmities, and looking forward only to the grave as a bed of rest. The king was almost overcome at the pitiable sight, and said, while tears came into his eyes, "Ah, yes!" and those tears were more beautifully radiant and glorious than the brightest dazzles that ever glanced from his crown of diamonds.

"I feel sorry, mother, to find you so destitute and afflicted."

"Yes, yes, my dear sir;" said the lady in a feeble voice; but I am so glad that God has given me an affectionate daughter. She is always trying to relieve me and is my constant comforter. May God in his love remember her and bless her, my dear child!" and her voice was choked back by sobs, and her face covered with tears.

The good king wept with the poor widow. What a sight! How the angels of heaven hovered over the lowly hut, breathing joy unspeakable into three hearts—the suffering woman's, the sympathising king's, and the filial daughter's. The monarch never received such a blessing on his throne in his palace, as there in the lone hut by the wayside! He handed the daughter a purse of gold, and directed her to a better house, where she and her mother might be comfortable, saying, as he departed:

"Go on, my young friend, in your way of dutiful love and care; and you shall lack for nothing while I have the means to help you. I am your king. Farewell!"

Gustavus ever remembered the poor family, and made provision to have a sum of money regulary sent to the woman for her support, and at the mother's death he presented the daughter with a very handsome fortune.

Young readers, not only for your parent's sake and Christ's sake, but for your own sake, remember the command, "Honour thy father and thy mother."—*Child's Paper.*

Reviews.

The Complete Works of Stephen Charnock, B.D. Vol. III. Containing, The Treatises on Regeneration; on Reconciliation; and, The Cleansing Virtue of Christ's Blood. Edinburgh: James Nichol. Pp. 584.

CHARNOCK was among the mightiest of the mighty men of the Puritan period. Howe, Owen, and Charnock, are a trio of divines, the spiritual wealth of whose writings is inexhaustible. He who has thoroughly studied all that these masters in Israel wrote, must himself be no mean theologian. Howe is the most refined and sublime; Owen the most critical and exhaustive; and Charnock the most profound and suggestive of these three mighties. All are invaluable to the student of Holy Scripture.

Charnock is best known by his great treatise on The Divine Attributes. That glorious achievement of sanctified intellect has been re-published more than once in a separate form. Still it is not nearly so adapted to the popular mind as many other of Charnock's works. We should like to see some of the smaller treatises of this divine re-published in an attractive form. The three which constitute the volume before us, would each make an attractive and saleable little volume. If we remember rightly, Messrs. Ward and Co., about twenty years since, did re-publish in a separate form one or two of Charnock's minor treatises. Those volumes are however now out of print, we believe.

Mr. James Nichol, of Edinburgh, is now for the first time giving us a complete edition of Stephen Charnock, since the publication of the folio in two volumes in the year 1684. The folio edition we have possessed for many years, and have rejoiced in it as one of the choicest treasures of our library. Others who have not enjoyed that advantage will be glad of the opportunity which Mr. Nichol is now presenting them of possessing Charnock complete in a very elegant and inviting form. We confess to a superstitious

reverence for the grand old folio. That style of publication was in harmony with the massiveness, and depth, and greatness of the thinking of the Puritan period. But the folio will not sell now. We live in an age of quartos, and octavos, and duodecimos. Well, if we can only get our people to read the sterling theology of these great men, by modern styles of publication, so let it be. This desirable work is one into which Mr. Nichol has thrown his whole soul, and one in which we trust he will meet with ample success.

Of the three treatises before us we can speak in the highest terms. That on Regeneration is sound, Scriptural, forcible, and exhaustive. We give one passage as an illustration.

"No man doth readily hold out his arms to embrace the tenders of the gospel. What folding of the arms! Yet a little more slumber, a little more sin! Man is mere darkness before his effectual calling:—'Who hath called us out of darkness.' (1 Peter ii. 9.) His understanding is darkened; the will cannot embrace a thing offered, unless it have powerful arguments to persuade it of the goodness of that thing which is offered; which arguments are modelled in the understanding, but that being darkened, hath wrong notions of divine things, therefore cannot represent them to the will to be pursued and followed. Adam's running away from God to hide himself, after the loss of his original righteousness, discovers how unwilling man is to implore God's favour. How deplored (deplorable?) is the condition of man by sin, since we find not one prayer put up by Adam, nor can we suppose any, till the promise of recovery was made, though he was sensible of his nakedness, and haunted by his conscience:—'I was afraid, because I was naked; and I hid myself.' (Gen. iii. 10.) He had no mind, no heart, to turn suppliant unto God; he runs from God, and when God finds him out, instead of begging pardon by humble prayer, he stands upon his justification, accuseth God to be the cause by giving him the woman, by whose persuasion he was induced to sin. What glass will better discover the good will of nature to God than the first motions after the fall!" (P. 175.)

From the majestic treatise on Reconciliation we give the following as a fair sample of the true Calvinistic and Puritan theology.

"Though God be the prime author of this Reconciliation, yet no man is actually reconciled to God till he doth comply with those conditions whereupon God offers it. 'God was in Christ' when he was 'reconciling the world;' we must be '*in Christ*' if we be reconciled to God: he in a way of direction, we in a way of dependence. Till a man doth believe, though God hath been reconciling the world in Christ, yet he is not under the actual peace with God, though under the offers of this peace. 'The wrath of God abides" on him, as well as the offers of peace are proposed to him, otherwise what need had the apostle to beseech them to be reconciled to God, upon the account that he was in Christ reconciling the world to himself, if there were not something to be done by us in order to it: verse 20, 'We pray you, in Christ's stead, be ye reconciled to God.' To what purpose should we be exhorted to lay down our arms, discard our enmity, offer up our weapons, if nothing were to be done on our parts. It is true, God is in Christ 'reconciling the world, not imputing their trespasses unto them.' But to whom? To all the world, without any distinction? Though the offers are made to all, yet while men accept not of them, sin will be imputed to the unbelieving world. Shall we think God will recede from his anger till we recede from our sins? What rebels can be said to be reconciled to their prince till they observe the conditions in his proclamation? Christ cannot present men friends till by faith they are united to him; for though there be an accomplishment of the general reconciliation in the death of Christ, yet there is no benefit accruing to us till full union by faith. Much less can man be said to be reconciled from eternity. The apostle cuts off that conceit in Col. i. 21, "yet now hath he reconciled"; *now*, not before. If it were from eternity, the Colossians were *never* enemies to God: if always reconciled, the apostle speaks a falsehood, for to be enemies and friends at the same time implies a contradiction; to be reconciled from eternity, and yet but now, are inconsistent. Alas! we come into the world with the badge of God's wrath upon us, and our backs turned upon God. The first thing we do is to kick against Him. *Reconciliation in the decree is from eternity;* but we cannot more properly be said to be reconciled from eternity because of that, than to be created and born from eternity, because decreed to come upon

the stage of the world in time. Reconciliation in the purchase is temporary (effected in time); we were reconciled meritoriously at the time of Christ's death, but no more actually reconciled than we can be said to be born when Adam was created, because we were in him as a cause. Reconciliation, particular and actual, is temporary (effected in time); we have then God appeased towards us, when we can by faith hold upon his Son upon the cross, and with a hearty sincere faith plead the wounds made in Christ's sides, the sorrows in his soul as a propitiation for sin, an atonement of God's own appointment. It is not sin, but the sinner is reconciled. God will hold an eternal antipathy to sin, as sin doth to God; God will never be pacified towards sin, though he will towards the sinner. He is in Christ reconciling the world, not sin in the world, to himself: let none therefore build false conceits upon this doctrine. We must distinguish between reconciliation *designed* by God, *obtained* by Christ, *offered* by the gospel, *received* by the soul." (P. 347.)

The Discourse on the Cleansing Virtue of Christ's Blood, though short, contains many beautiful passages, which however we have not space to quote. We close by earnestly commending this noble edition of Charnock's complete works to every lover of a sound evangelical literature.

The Records of a Church of Christ meeting in Broadmead, Bristol, from A.D. 1640 to A.D. 1688. By E. TERRILL. Edited from the Original Manuscript: with Notes; a continuation to the present time; &c., &c.; by NATHANIEL HAYCROFT, M.A. Bunyan Library: Vol. 14th. London: J. Heaton and Son, 42, Paternoster-row.

WE sincerely thank Mr. Heaton, the enterprising publisher of the Bunyan Library, for including this volume in his deeply interesting series. The Hansard Knollys Society published the Broadmead Records in 1847, with an Historical Introduction by Edward Bean Underhill, now Dr. Underhill. That volume has, however, been long out of print, though anxiously enquired for in many quarters. We have possessed it from its publication in 1847, and have always highly valued it. But the volume before us does not suffer by comparison with its predecessor; on the contrary, it contains much deeply interesting matter which was lacking in the latter. The notes; the continuation of the history to the present time; the gems from Bristol jail, being extracts from the Rev. T. Hardcastle's letters while in prison; and the sketch of religious legislation in England from the dawn of Protestantism to the Revolution, all edited or composed by our brother Haycroft, add immensely to the value of the Broadmead Records, precious as those memorials of suffering for conscience' sake are in themselves. Mr. Haycroft has done his work most faithfully and ably. His sketch, "though it presents nothing new, brings together, within a small compass, the information required to throw light on the subsequent narrative, and enable a reader, not versed in history, to appreciate more exactly the trials and the heroism of the early Nonconformists." The volume before us presents, in short, an admirable illustration of the workings of the State-Church principle in England. It is a chapter in the history of the great struggle for religious freedom for which Baptists may well be thankful. May the Baptists of this age prove themselves worthy of their descent from such an ancestry! We trust Mr. Heaton will be sustained by the whole denomination in the publication of his Bunyan Library. He deserves to be thus encouraged; but, alas! as a rule, Baptists are the worst readers of their own literature, and the last to recognise the claims of those who have served them the most faithfully.

Baptists: Their Existence a Present Necessity, a Conscientious Conviction, a Representative and a Defence of Important Spiritual Truth. By JOSEPH ANGUS, D.D. London: E. Stock, 62, Paternoster-row.

THIS is the Address which was delivered at the annual session of the Baptist Union held this year. It is in many respects an admirable performance. The principles which it lays down, in our view, logically require submission to Baptism, in order to church membership. Those

principles are summarised in the following passages:—

"The *divine* order (is) Belief, and Baptism as the avowal of belief." P. 19. "Baptism is in all cases the appointed mode of avowed discipleship, deeply significant, gloriously distinctive." P. 22. "By its corruption the church is left without any mark of avowed discipleship." P. 22. "Baptise none but such as make a credible profession; treat every such baptised man as a Christian," &c. P. 24. "Our principle as Baptists (is), religion a personal thing, baptism the avowal of it." P. 28.

We readily admit that "Baptism is a personal duty," (p. 9) like the faith of which it is the profession. But nothing can be clearer, we think, than this, that the churches of Christ ought to be composed exclusively of individual men who have attended to the double personal duty of faith and baptism. Churches are fraternities of the *avowed* and *professed* disciples of Christ, and baptism, according to Dr. Angus, is the appointed badge of discipleship. The logical inference is then, that only such as have freely and Scripturally observed this ordinance have any right to church membership.

Dr. Angus, following Dr. Carson, says that baptism is not *a church ordinance*. Pp. 9, 21, 22. But what then? It is the divinely appointed badge of discipleship to the Lord Jesus, and churches of *attested* disciples cannot consistently admit any who are without the appointed public attestation. Faith is not a church institution, yet Dr. Angus would admit none who were clearly unbelievers. But faith is necessary to discipleship, and therefore necessary to admission into a church of disciples. And baptism is necessary to *a properly attested discipleship*, and therefore is necessary to union with a church of the properly attested disciples of Jesus.

"A disciple is one who takes another as his teacher. The disciple of Christ is one who takes Christ as his teacher, recognising in him, at the very outset, his Saviour and King. The Christian Church is an association of such disciples, AVOWEDLY believing men and women and children, banded together under such laws as Christ has laid down; and it is the great aim of the gospel to multiply such disciples, and to extend such churches throughout the world." P. 21.

We cannot close this notice of the admirable Address before us, without thanking Dr. Angus for the very kind and courteous style in which he refers to his "Strict Brethren." He does our views and our conscientiousness full justice. May all disputants on both sides of this dividing point imitate our friend's candour and good temper!

Intelligence.

THE FREEDMEN OF AMERICA.

TO THE EDITORS OF "THE PRIMITIVE CHURCH MAGAZINE."

DEAR BRETHREN,—Permit me, at the request of William H. Wyckoff, Esq., one of the Secretaries of the AMERICAN BIBLE UNION, to mention a project of that society: it is to give a copy of its REVISED ENGLISH TESTAMENT to every freedman who can read, and to promise a copy to every freedman who will learn to read. In explanation of the plan, the society says: "Four millions of human beings have been emancipated from bondage. Some of them know how to read. Many others are rapidly learning. Their minds are simple, and they require plain communications. The Revised Testament, freed, as it is, from many expressions which could not be understood by them, is just adapted to their necessities. So far as it is circulated among them, it is read with avidity, and most highly appreciated. If a copy were presented to each one who could read, and a copy promised to every one who would learn, it would communicate the glad tidings of salvation to many, and to all it would prove an incentive to the acquisition of knowledge." Dr. Wyckoff says, "We have now nearly four millions of blacks to be educated. BAPTISTS have more

responsibility on this matter than any other people. The coloured race prefer us. They most readily follow our leadings. We are making great efforts on their behalf. They heed above all things the Scriptures. Give them copies of the Revised Testament, and they spare no pains to learn to read it. It TAKES with them, like a charm. We need now all your sympathy and aid to raise and Christianise the coloured race. And the white race at the South is not much above them."

There are probably among your readers many who are able, and will feel a pleasure, in expressing their sympathy with America in her present state, and their joy at the accomplishment of freedom there, by aiding this object. I am requested to receive donations for it. I have long acted for the American Bible Union in this country, and shall be most happy to receive donations for this object sent to me at Egham Villa, Sutton, Surrey, or paid to Messrs. Trübner and Co., 60, Paternoster-row, for me, with a statement that they are for "A. B. U. Freedmen's Fund."

May I, at the same time, express a hope that when friends are thinking what they shall give a relative, a friend, or pastor, as a little token of affection, they will not forget this valuable version of the most important of all books—THE NEW COVENANT.

Yours sincerely,

WM. NORTON.

18th July, 1864.

BAPTIST TRACT SOCIETY.

ON Tuesday evening, August 1st, a meeting was held at the Baptist Library, Took's-court, Castle-street, London, for the purpose of presenting to E. J. Oliver, Esq., the esteemed treasurer of this society, a testimonial of personal regard, and of the deep sense entertained of the value of his long-continued services on its behalf, which consisted of a handsome time-piece. The proceedings were commenced by prayer by Mr. J. H. Hewett, after which Mr. Pillow, on behalf of the subscribers to the testimonial, addressed Mr. Oliver in feeling and expressive terms, detailing the origin of the movement, and the response it had met with in the sympathies of all who had aided its progress. He concluded by reading an address which had been prepared by the committee and written on vellum, which was as follows:—

"DEAR BROTHER IN THE LORD,—As a few friends and fellow labourers in the Baptist Tract Society, we cannot but feel the obligation under which the society is laid by the assiduous exertions of its treasurer. We, therefore, though but a few out of the many who appreciate your valuable services, beg your acceptance of the accompanying time-piece as a memento of our regard. Not that such a gift can adequately represent either the esteem in which we hold you, or can reward you for your self-denying labours, but we desire that you should possess some tangible token of our Christian esteem. While, however, we thus beg you to accept our thanks, we would not forget our greater debt of gratitude to God, who has both made and kept you useful in your generation and faithful to your trust, and we pray that he may yet spare your life for continued activity in his service, and that when your earthly course shall be completed, you may have an abundant entrance into his heavenly kingdom, and receive the welcome invitation, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

"Signed on behalf of the subscribers,

"THOMAS PILLOW."

Mr. Oliver replied with much emotion, expressing his deep sense of the kind feeling which prompted the presentation of the time-piece before him. He referred to his fervent and prayerful regard for the interests of the society, and the dealings of Providence with him, by which he had been favoured with sufficient leisure to attend to its affairs, and to take the part he had in its labours. He mentioned with deep feeling the sympathy of his departed wife in all that pertained to the welfare of the society, and concluded by expressing his earnest desire to spend his remaining days in labouring on its behalf.

The Rev. C. Woollacott, the former secretary of the society, Mr. H. Woollacott, Mr. Bowser, Mr. Hewett, Mr. Pearson, and other friends, afterwards spoke in words of regard for Mr. Oliver, and pleasure at being permitted to take

part at a meeting for such an object. Letters from absent friends, both in London and the country, were read, among others, one of a very interesting character, from Rev. W. Norton, one of the founders of the society, in which were narrated the circumstances which led to its formation, showing how, from an apparently casual remark, a valuable and important movement may take its rise.

LONDON PARTICULAR BAPTIST ITINERENT ASSOCIATION.

THE quarterly tea meeting was held July 4th, at Little Alie-street Chapel, and the whole service was highly satisfactorily sustained. In the unavoidable absence of Mr. Dickerson, Mr. Hewlett, minister of Wilderness-row Chapel, presided. Mr. Wyard, sen., delivered the lecture, with much freedom; subject:—"The Nature of the Spirit's Operations with respect to the Ministry of the Word." It is intended to print the lecture, which, with others that may yet be delivered, will, no doubt, be prized for their sound theological principles.

The members are reminded of the next monthly meeting, on Tuesday, August 1st, and of the special business to be brought under consideration; also the adjourned subject,—"The Resurrection of Christ associated with the Resurrection of the Saints."

The object of this society is to afford facilities for obtaining supplies for destitute churches, when applied to, and assisting in opening places for divine worship where needed and opportunity offers.

R. DOWDALL, Secretary,
1, Brecknock Crescent, N.W.

BOROUGH GREEN.

MR. W. FRITH having resigned the pastorate of the Baptist Church in this place, at a meeting convened July 3rd, for devotional exercises, he was presented with a very handsome copy of Bagster's Comprehensive Bible (in morocco), with Philological and Explanatory Notes. Mr. G. Poltick, one of the deacons, made the presentation, in the name of the subscribers, which was duly acknowledged by the late pastor.

A very handsome work-box, filled with materials, has also been presented to Mrs. Frith by a few of the ladies of the church and congregation.

In addition to the above, Mr. Frith has received, through the kindness of the friends, a fine alpaca baptising-gown, Hawker's Complete Commentary on the New Testament (in calf, gilt), Hebrew Bible, Bridge's Commentary on the 119th Psalm, Cyclopædia of Moral and Religious Truths, Bishop Cowper's Works, beside many other smaller presents in money and books. He has the best wishes of an affectionate and devoted people.

BACUP.

FAREWELL MEETING.

ON Saturday evening, July 1st, a public farewell tea party and meeting were held in Zion Baptist Chapel, Bacup, on the occasion of the Rev. Henry Hall leaving Bacup. Tea was provided in the school-room connected with Zion Chapel. After tea the Rev. J. Smith, of Bacup, was elected to the chair; and interesting and suitable addresses were delivered by the chairman and several ministers and friends of the neighbourhood. During the evening a handsome gold watch was presented to Mr. Hall, and a purse of money to Mrs. Hall, as a token of affection and esteem. An address was also read by Mr. David Lord, from the members of the church and congregation, expressive of their high regard for Mr. Hall, their regret at parting with him, and their warmest wishes for the restoration of his health, and his future prosperity and usefulness.

ANNIVERSARIES.

CLUB MOOR, NEAR LIVERPOOL.—The third anniversary of this preaching-station of the Liverpool Baptist Preaching Association, was celebrated on Thursday evening, the 20th July. A goodly number sat down to tea, after which, a public meeting was held, presided over by the Rev. Thomas Dawson, president of the association. The meeting was opened by prayer by Mr. Joseph Francom, and after singing, was addressed by the Revs. T. Dawson, F. H. Robarts, T. Durant, and